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strongly-flavoured nga-pi, without which no Burman would consider his meal complete. Sometimes the big, fierce-stinging kă-gyin, a species of red ant, is used along with this fish paste, sometimes it is fried in oil by itself. As may be imagined, they have an acid and decidedly pungent flavour about them. Roasted turtle's and iguana's eggs, dried fish, and fried ginger are gourmand's adjuncts. There is a particular objection to the smell of cookery, and when anything is fried in oil, or prepared so as to produce a strong savour, it is always done to leeward of the house, and where the fumes may not reach any other dwelling. Such smells are believed to be very productive of fever. Nothing is ever drunk at meals, but each one, when he has finished, goes to the earthenware jar full of water which stands in a corner of the verandah, and rinses out his mouth. It is a lamentable fact that many Burmans in the low country now drink beer and spirits, but this is never done at meals nor in the house, where, indeed, the wife would not allow it. It is deplorable, because it is drinking for the sake of drinking, and is never done in moderation. The tippling Burman goes to the "toddy-shop" for his liquor, and he does not know when to stop. Brandy of the fiery description known to the British soldier as "fixed bayonets," or "chain-shot," is often drunk, but the usual tipple is "Old Tom." A particularly heady mixture of this with cheap beer is affected by confirmed topers. It is contrary to the national religion, and it does not suit the national temperament.

After meals every one smokes—men, women, and children. Facetious people have declared that Burman babies blow a cloud while they are still at the breast. This is inaccurate. They never indulge till they are able to walk without needing the assistance of their hands, but their mothers give them whiffs long before that. The ordinary Burman cheroot is very mild and has really very little tobacco in it. The full-flavoured article to be seen occasionally in London shops is manufactured entirely for English residents. The se paw-leip, the cigar for home consumption, commonly known as the green cheroot, is very large, from six to eight inches long and about an inch in diameter at one end, tapering to slightly less at the other.

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ought therefore to scorn such desecration for any purpose whatever, and certainly should not be tempted by the offer of a feast for his palate. But the fact remains that not only has he given up the front part of his kyaung, all but the elevated dais on the eastern side, where the images stand and visitors are received, but there is actually a play going on, trumpets braying, drums beating, and the bamboo clappers sounding high over all. It is a zāt, a birth-story certainly, but that does not make it any less a sin for the pôngyi to be so near, and with all those thirty pretty girls looking on too. The monk is behind the curtain which shuts off the undesecrated part of the building, it is true, but he can hardly be asleep with all that music, surely, and it is a crime for a member of the Order to listen to music. Yet who is to condemn him to penance when the prior's house is very little better? In some of the kyaungs, indeed, the younger yahans take very little trouble to conceal the fact that they are looking through the chinks of the slight hangings which cut off their sleeping-places from the noisy throng on the other side. The Englishmen, when they come round, push aside the kalagas to see what is behind, stumble over the peeping postulants, and scare the conscience-stricken "ascetics" almost out of their senses, under the impression that it is a bilu who has been enabled to gain access, and is going to devour them incontinently. Nevertheless there is no check in the revelry. It goes on until far into the night, and increases in noise the later it gets. The liquor which has been brought for expected visiting foreigners cannot be left behind in the kyaungs; they are not low enough for that yet. Consequently, the laymen must drink it. The result is that as time goes on there are quarrels and fights; and in this very Thayet-daw kyaung in the Thadingyut of 1879 a man was stabbed and died within the limits of the parawun. Little wonder that the strict Sulagandis are gaining over many of the more respectable inhabitants of Rangoon, for even this horror has not diminished the popularity of the wāgyut alms-feast.

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The noise and hubbub go on till far into the morning, and when at last the people go, the monks may be supposed to have a little rest, for they can hardly have slept much

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527 the plays, of which there are three or four, while some unwearied spirits can only find relief for their exultant triumph in yein dances and irresponsible performances of their own. [273] Till dawn of day the revelry goes on, but there is nothing like drunkenness. It is exceedingly seldom that you see a drunken Burman out of Rangoon, where they claim to be Europeanised. For a couple of days the excitement lasts, and then the strangers wend their way homewards, and the township calms down to its usual quiet. But for years the great event will be talked of at the local feasts, and the Yein choruses of three or four generations will tell of the gallant struggle when the Daungsatpyan beat the Thônpanhla and broke the long supremacy of the Thônkwa rowers.

177.52 526 It is a great pity that these old contests are not kept up with the spirit that used to characterise them. In 1877 the then Chief Commissioner of British Burma, Mr. Rivers Thompson, believing that they led to unrestrained and dangerous gambling, issued an order forbidding all government officials to have anything to do with them, and advising that great races should be discouraged as much as possible. This policy was continued by Mr. Aitchison (late Sir Charles), and there seemed some danger that the art of making fine racing-boats would be lost, while all the fun and jollity of the old ye-pwè, kôn-pwè, land and water sports, were put an end to, without any decrease in the amount of gambling. 525 [101] The habit is as engrained with the Burman as with the Chinaman, and if there are no boat-races to bet on there are lots of other things, from pony matches to gônnyin-to, on which sporting votaries might stake their money. There were still local matches between adjacent villages held, but they were but a sorry imitation of the old festivals, and have unfortunately led to the unpleasant speculations of the West being introduced. "Barneyings," in-and-out rowing, and all the unlovely customs of Western professionalism have sprung up as a consequence of the degradation of the old manly sport. Sir Charles Bernard, who was an ardent athlete himself, did a good deal towards reviving boat-racing. Sports have been held on the Great Royal Lake at Rangoon, it may be hoped only as a preliminary measure to the encouragement of longer contests on

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49. FOREST KYAUNG.

ates the incumbent, regularly undertakes the support of the *pôndyî*, and frequently of his sojourner *yahán* as well. The food, which is the best of its kind, is brought every morning by the daughters and young children of the supporter, or, in the case of joint support, by children of the leading families in turn. An ornamented vessel is used, having a tall finial to the cover (*ôti*). The supplies are received by the lay scholars or the novices, and by them served to the *yahán*. The principal meal is taken shortly before noon, for no food may be eaten after that hour till the following sunrise. Water may be drunk and betel chewed at any time. Tobacco-smoking is discountenanced, especially in Burma Proper, where the religious views are strictest. Burma furnishes the standard both for scholarship and practice, and trains most of the incumbents of the monasteries of Pegu. Scholars and novices may prepare food at the monastery from raw supplies. These the *yahán* may not even handle. Hired labour (*kappiza dayaka*) may be attached to the monastery by the supporter for the preparation of food and other services. In some cases lands have been dedicated for the maintenance of monasteries and temples. But the *yahán* have no concern with their administration. Supplies of raiment, chattels and food are dedicated to the use of the recluses when the distinction of their presence is solicited, especially at *shinlaung* fêtes and funerals. The annual provision of raiment (*katêin thingán*) is made between the months of *Thadingyut* and *Tazaungmôn*. The offerings of necessaries are supplemented by accessories of every sort —books and writing materials, mats,

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50. VILLAGE KYAUNG.

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Hnaw is grown as a secondary crop in the hills, a dry-weather crop in the *kwin*, and a full crop in the dry zone. The care of the *tári* palm, the planting and milling of sugar-cane, the care of orchards and the raising of vegetables are occupations of a special kind. The *tan* and *pe* palms, which yield the palm-wine or juice, propagate naturally. The *tan* grows about a foot a year, and attains a height of eighty to a hundred feet (No. 167). It fruits at fifteen to twenty years. *Tan* palms are common on the temple-lands and other well-drained and uncultivated clearings. The curved flower-stalks of the *tan* are cut through, and to their stumps earthen pots are slung to receive the juice that exudes. A gallon or more is collected from a tree in twenty-four hours. Palm-juice is also obtained from the *pe*, the dried leaves of which are used for writing on. The tree takes about fifty years to mature; then it flowers for the first time, fruits and dies; its gigantic head of bloom is cut off at the base and the juice flows for some months. The *dani* palm is tapped in the same way as the *tan*. Fresh juice of all three palms is sweet, and before fermentation sets in, it may be drunk even by the *yahán*. When boiled fresh, the juice yields a sugar (*tanyet*). The collecting pots are boiled out daily, by which the yeast that forms is destroyed. This boiling is omitted when the liquor is intended for a beverage. In that case a decoction of the nut of *paugá* or other astringent is added, which helps to arrest fermentation at the vinous stage. Otherwise, acid fermentation is complete within twenty-four hours. Fer-

182. PE AND TAN PALMS.

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184. CLEANING RICE WHOLESALE (P. 89).

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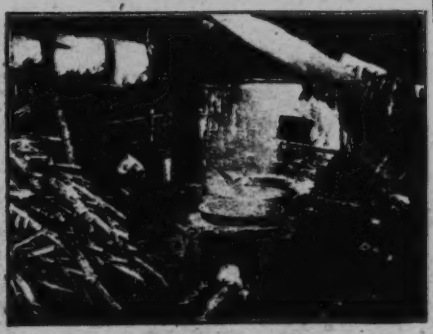
188. CANE-CRUSHING MILL.

mented *tan-ye* (*tári*, palm-wine) has the alcoholic strength of small beer. Most of the juice is boiled down for the sake of the sugar. Drinkers of *tári* are few among the Burmans. Women are universally abstainers. The Burmans do not brew or distil liquor of any kind, but in some places they make a drink called *a-ye* by adding to *tari* an infusion of herbs of weak narcotic properties.

In parts of the *kwin*, too heavily flooded for rice-cultivation, certain varieties of sugar-cane (*kyan*) thrive. These have been introduced from India within the last fifty years and have proved a means of extending cultivation. On dry soil, a thin variety of sugar-cane with a dark rind is cultivated, principally by Shan settlers. Sugar-cane is cut in November; cane tops are kept standing in water till the soil has been turned and they can be put out for the next crop. A great deal of sugar-cane is eaten like fruit. Cane-juice is pressed out in wooden mills between rollers accurately turned and geared by cogs or spiral teeth (No. 187). In an adjacent shed is an earthen furnace for boiling the juice, which is on a much larger scale than the palm-juice boiling. Earthen pots have been superseded by cast-iron cauldrons, at first of Shan manufacture, but now imported from Europe. The crushed stalks of the cane furnish a large part of the fuel. When the syrup has thickened it is poured into flat moulds to solidify. The product is hard and of a light brown colour (*kyautagé*). It is eaten plain and is used for baking sweetmeats; none of it goes to refineries. Almost the whole



189. BOILING DOWN THE CANE-JUICE.

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187. TURNING ROLLERS FOR THE CANE-MILL.

Almost the whole cut-turn is bought up by Chinese settlers for distilling spirits (p. 156).

Of the edible wild fruits of Burma, after the wild mango the chief is *kanazò*. There are many less succulent kinds of wild fruit, for the most part acid and astringent. The cultivated fruit-trees need to be protected from cattle till high above the ground. But so rapid is the growth that in two to five years the trees are established. Tamarind, mango and jack are the commonest fruit trees and need little care; they are wayside trees in the villages. Clumps are planted in the *kyaung* enclosures and at camping-places (*sakán*) for their shade. In the dry zone the tamarind attains the proportions of our oak (No. 309), as does the mango in the moist regions (No. 304). A congener of the mango, the *mayán*, is also planted. The jack-tree attains moderate size, but, although evergreen, its shade is light. The cocoanut palm (*ôn*) has to be artificially germinated by watering the nut for several weeks before planting, for it rots if left to soak. It needs fencing for some years and does not bear for ten to fifteen, which is a comparatively long time for labour to await its return in the tropics. Burma grows only a small proportion of the cocoanuts she requires; the rest are imported from India and the Nicobar Islands. Dry cocoanuts cost one-half to one anna, and green nuts as much as two annas each. The water of the green nut is a refreshing beverage, frequently offered to the *yakán* and in hospitality to strangers. The betel-palm (*kun*, areca) is more extensively propagated. Limes, citron and pomelo, jujube and guava, cashew and bael are planted about

188. COLLECTING JACK-FRUIT.